
FRIENDLY CAUTIONS.

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FRIENDLY CAUTIONS,

AND

PLAIN ADVICE,

Adapted to the

PRESENT TIMES.

*Printed by Order of the Committee of the Association, Newcastle
upon Tyne, for the Preservation of Peace, Liberty, and Property.*

NEWCASTLE,

Printed by HALL AND ELLIOT,

1793.

(Price One Penny, or Six Shillings per Hundred.)

FRIENDLY CAUTIONS

AND

PLAIN ADVICE

Address to the

PRINTERS



Printed by order of the Committee of the Trustees of the British Museum, at the expense of the Government of Great Britain, and the City of London.

THE END

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1793.

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AN

EXTRACT

From Mr JUSTICE ASHURST's CHARGE,

Nov. 19th, 1792.

“THERE is no Nation in the world that can boast of a more perfect System of Government than that under which we have the happiness to live ; where no man is so high as to be above the reach of the Law, and no man so low as not to be within its protection ; where the Power of the crown on the one hand, and the Liberty of the subject on the other, are both effectually secured, and at the same time kept within their proper limits.

“ The Law of this Country only lays such restraints on the actions of individuals, as are necessary for the safety and good order of the Community at large ; and such restraints are so far from being infringements on Civil Liberty, that

Civil Liberty could not subsist without them: for if every man was left to the free and uncontrouled exercise of his own will, as in a state of Nature, no man could be secure in his person or property, and the weak would be a prey to the stronger hand ; but in a state of Civil Government, each individual grows strong in the strength of the Community.

“ Happily for us we are not bound by any Laws but such as are ordained by the virtual consent of the whole Kingdom. If men judged rightly, they would be persuaded that their happiness, as well as their security, depends on a due observance and support of the Laws. There will, however, even in the best formed Systems of Government, always be found men of selfish and corrupt Principles, who forsake the paths of honest Industry, and prefer the shorter road of supplying their wants and extravagances by Rapine and Spoil. When that is the case, it becomes necessary for the coercive power of the state to lend its restraining hand, and to punish the offender ; and if the offence is of so flagrant a nature, that there is no hope of the reformation of the offender, there it is necessary that the corrupted member, should be cut off, to prevent others from being contaminated by his example. But

“ But, though crimes must not go unpunished, we may venture to boast, that in the administration of the Criminal Law, no Nation has ever been so careful of the lives and the liberty of the Subject, or has made such humane provisions to ensure the most careful investigation of the imputed crime, as that in which we live. The ordaining a preliminary inquest of inquiry, by means of a Grand Jury, composed of men of the first rank and figure in the County, is a guard and caution unknown to any other Country; and when they have so far given their sanction to the proceeding, as to pronounce it a matter fit for further inquiry, the privilege which the party accused enjoys, of having the matter tried before a Jury of his equals, with liberty to except to any of them that he may think likely to be prejudiced against him, is the most valuable Birth-right of an Englishman. The law is no less careful in protecting men's Civil Rights and Properties; and I hope I may add, that there is no Nation where the Law is more uprightly and impartially administered than in ours.

“ For these blessings, we are indebted to the wise and prudent form of our Constitution: and
that

that security which naturally results from well-regulated laws, has been a spur to Industry, and has occasioned our commerce to be extended beyond the example of former ages: and whoever will take the trouble of making the inquiry, will find, that in every Manufacturing County in the kingdom, the demand for their Manufacture is greater than they are able to supply.

“ Such is the flourishing state of the Kingdom, and such the happy fruits of Liberty and Peace.

“ One should suppose there was not a man in the Kingdom who did not feel this, and who did not feel it with a grateful heart; and yet there are men with dark and gloomy hearts—men who have themselves neither fortune nor character to lose—who would wish to overturn the venerable fabric of our Constitution, which has been the work and pride of ages; which has been revered at home, and been the envy of surrounding Nations—and to give us, in return, a state of universal anarchy and confusion. There have been Publications in which the Author disclaims all Ideas of Subordination, as contrary to the natural rights and equality of mankind, and recommends the example of a

neighbouring Nation, as a model for our imitation. Alas! Humanity is called upon to pity the deplorable situation of that country; but it is a very ill-chosen example to hold forth to a Nation, in the most flourishing state of happiness; and it is a pretty extraordinary request, that we would, with our eyes open, plunge ourselves into the same abyfs of misery.

“ One might naturally have expected, that doctrines so monstrous and nonsensical would have been treated with the contempt they deserve, and would have sunk into oblivion. But when one finds that tenets so wild and extravagant are taken up by formed societies of men, who meet for the express purpose of disseminating such doctrines; that they hold regular correspondence with other similar societies at home, as well as in a Neighbouring Nation, it is time for every sober-minded man, and every well-wisher to the safety and prosperity of the Country, as much as in him lies, to endeavour to crush such unconstitutional and pernicious doctrines.”

EXTRACT

EXTRACTS *from a* PAMPHLET, *entitled*
 REASONS FOR CONTENTMENT,
addressed to the Labouring Part of the
 BRITISH PUBLIC.

By WM. PALEY, M. A.

ARCHDEACON OF CARLISLE.

“THE wisest advice that can be given is, never to allow our attention to dwell upon comparisons between our own condition and that of others, but to keep it fixed upon the duties and concerns of the condition itself. But since every man has not this power; since the minds of some men will be busy in contemplating the advantages which they see others possess, and since persons in laborious stations of life are wont to view the higher ranks of society, with sentiments which not only tend to make themselves unhappy, but which are very different from the truth, it may be an useful office to point out to them some of these considerations, which, if they will turn their thoughts to the subject, they should endeavour to take fairly into the account.

And

“ *And first* we are most of us apt to murmur, when we see exorbitant fortunes placed in the hands of single persons; larger, we are sure, than they can want, or, as we think, than they can use. This is so common a reflection that will not say it is not natural. But whenever the complaint comes into our minds, we ought to recollect, that the thing happens in consequence of those very rules and laws which secure to ourselves our property, be it ever so small. The laws which accidentally cast enormous estates into one great man’s possession, are, after all, the self same laws which protect and guard the poor man. Fixed rules of property are established for one as well as another, without knowing, beforehand, whom they may affect. It is not therefore for the poor man to repine at the effects of laws and rules by which he himself is benefitted every hour of his existence; which secure to him his earnings, his habitation, his bread, his life; without which he, no more than the rich man, could either eat his meal in quietness, or go to bed in safety. Of the two, it is rather more the concern of the poor to stand up for the laws than of the rich; for it is the law which defends the weak against the strong, the humble against the

power-

powerful; the little against the great; and weak and strong, humble and powerful, little and great there would be, even were there no laws whatever.

“The labour of the world is carried on by *service*, that is, by one man working under another man's direction. I take it for granted, that this is the best way of conducting business, because all nations and ages have adopted it. Consequently *service* is the relation which, of all others, affects the greatest number of individuals, and in the most sensible manner. In whatever country therefore this relation is well and equitably regulated, in that country the poor will be happy. Service in England is, as it ought to be, voluntary and by contract; a fair exchange of work for wage; an equal bargain, in which each party has his rights and his redress; wherein every servant chuses his master.

“A yet more serious advantage which persons in inferior stations possess, is the ease with which they provide for their children. All the provision which a poor man's child requires is contained in two words, “*industry and innocence.*” With these

these qualities, though without a shilling to set him forwards, he goes into the world, prepared to become an useful, virtuous, and happy man. Nor will he fail to meet with a maintenance adequate to the habits with which he has been brought up, and to the expectations which he has formed; a degree of success sufficient for a person of any condition whatever. These qualities of industry and innocence, which, I repeat again, are all that are absolutely necessary, every parent can give to his children without expence, because he can give them by his own authority and example; and they are to be communicated, I believe, and preserved in no other way. I call this a serious advantage of humble situations, because, in what we reckon superior ranks of life, there is a real difficulty in placing children in situations, which may in any degree support them in the class and in the habits in which they have been brought up with their parents: from which great, and oftentimes distressing perplexity, the poor are free. With health of body, innocency of mind, and habits of industry, a poor man's child has nothing to be afraid of; nor his father or mother any thing to be afraid of for him.

To

“ To learn the art of contentment, is only to learn what happiness actually consists in. Sensual pleasures add little to its substance. Ease, if by that be meant exemption from labour, contributes nothing. One, however, constant spring of satisfaction, and almost infallible support of cheerfulness and spirits, is the exercise of domestic affections; the presence of objects of tenderness and endearment in our families, our kindred, our friends. Now have the poor any thing to complain of here? Are they not surrounded by their relatives as generally as others. The poor man has his wife and children about him; and what has the rich man more? He has the same enjoyment of their society, the same solicitude for their welfare, the same pleasure in their good qualities, improvement and success: their connection with him is as strict and intimate, their attachment as strong, their gratitude as warm. I have no propensity to envy any one, least of all the rich and great; but if I were disposed to this weakness, the subject of my envy would be, a healthy young man, in full possession of his strength and faculties, going forth in a morning to work for his wife,

wife and children, or bringing them home his earnings at night.

“ But was difference of rank or fortune of more importance to personal happiness than it is, it would be ill purchased by any sudden or violent change of condition. An alteration of circumstances, which breaks up a man's habits of life, deprives him of his occupation, removes him from his acquaintance, may be called an elevation of fortune, but hardly ever brings with it an addition of enjoyment. They to whom incidents of this sort have happened, never found them to answer their expectations. After the first hurry of the change is over, they are surprised to feel in themselves, listlessness and dejection, a consciousness of solitude, vacancy and restraint, in the place of cheerfulness, liberty, and ease. They try to make up for what they have lost, sometimes by a beastly sottishness, sometimes by a foolish dissipation, sometimes by a stupid sloth; all which effects are only so many confessions, that changes of this sort were not made for man.

“ The

“ The change, and the only change, to be desired, is that gradual and progressive improvement of our circumstances, which is the natural fruit of successful industry; when each year is something better than the last; when we are enabled to add to our little household one article after another of new comfort or conveniency, as our profits increase, or our burthen becomes less; and, what is best of all, when we can afford, as our strength declines, to relax our labours, or divide our cares. This may be looked forward to, and is practicable, by great numbers, in a state of public order and quiet, it is absolutely impossible in any other.

“ If in comparing the different conditions of social life we bring religion into the account, the argument is still easier. Religion smoothes all inequalities, because it unfolds a prospect which makes all earthly distinctions nothing. And I do allow that there are many cases of sickness, affliction, and distress, which Christianity alone can comfort. But in estimating the mere diversities of station and civil condition, I have not thought it necessary to introduce religion into the enquiry at all, because

cause I contend, that the man who murmurs and repines, when he has nothing to murmur and repine about, but the mere want of independent property, is not only irreligious, but ill founded and unreasonable in his complaint; and that he would find, did he know the truth, and consider his case fairly, that a life of labour, such I mean as is led by the labouring part of mankind in this country, has advantages in it, which compensate all its inconveniencies.

“ If to these reasons for contentment the reflecting husbandman or artificer adds another very material one, that changes of condition, which are attended with a breaking up and sacrifice of our ancient course and habit of living, never can be productive of happiness, he will perceive, I trust, that to covet the stations or fortunes of the rich, or so however to covet them, as to wish to seize them by force, or through the medium of public uproar and confusion, is not only wickedness, but folly; as mistaken in the end, as in the means; *that it is not only to venture out to sea in a storm, but to venture for nothing.*”

EXTRACTS FROM A PAPER, ENTITLED

POLITICAL EQUALITY

EXPLAINED.

“Equality of Possessions, no Government ever did, or can establish.—Equal Law must protect every Man, in the enjoyment of the fruit of his labour. If one man spend his earnings, and another save his, that Law which enables the former to use the fruits of his labour as he pleases, must enable the latter to do the same, otherwise it is not equal, and Political Equality and Justice are destroyed. The same reasons which make it necessary that equal Law should protect the fruits of *unequal exertion*, make it necessary to protect the Person who possesses Property, in disposing of it by will, or letting it pass to his Children or Heirs.

“Without this Protection of Property, no man would struggle to obtain any thing, because that
would

would be labouring for the first Robber who might come and seize upon his Wealth; no man can possess any thing longer than a day, no man could ever have a house, or an acre of land, to call his own, because his Neighbour, who had spent his house or land to-day, might demand half of his to-morrow, in order to restore his Equality.

“ In one Word, such an Institution would at once annihilate all Property, Industry, Happiness, and introduce the State of Savages. Such a Notion can only enter the Head of a Madman, and if he attempt to propagate it—his proper Punishment is BEDLAM.”

December 26, 1792.

Printed by F. JOLLIE, CARLISLE.

EXTRACT

EXTRACT *from* RESOLUTIONS *entered*
into by the ASSOCIATION, held at the
 CROWN and ANCHOR TAVERN, *as*
appeared in the Paper of the STAR,
Dec. 7, 1792,

“IT having appeared, that evil designing men, have industriously and maliciously used means and instruments, never before resorted to in this Country, for spreading pernicious opinions, and addressing themselves principally to the manufacturing and labouring classes of the people, (by Pamphlets, Handbills, and various other Devices,) have endeavoured to prejudice the minds of those persons against the King and Constitution; deluding them with false expectations, that their conditions will be bettered by the subversion of all distinctions of rank and property, and the introduction of Equality in their stead.

“IT is earnestly recommended to all Masters of Families; all Master Manufacturers; Coal Owners; Fitters; Merchants, and others, to use their
 best

best endeavours to undeceive and inform those immediately under them; and all persons whom they find misled and corrupted, by such inflammatory and seditious writings or language. Warning them that if they maintain by word or by action, treasonable and seditious principles, they will incur the penalties of the law.

“ And further instructing them, that none of the hopes, so falsely and insidiously held out to them, can be realized; but that on the contrary such wicked attempts, if carried into effect, will destroy all the provision made for the poor, which they are entitled to by the Law of this Country, when unable to maintain themselves.”

The following *OPINIONS* from the *COMMENTARIES* of the excellent Mr *JUSTICE BLACKSTONE*, are published for the Information of the *IGNORANT*, and as a Caution to the *UNWARY*.

“ IF a party apprized of any *Treason* does not, as soon as conveniently may be, reveal it to some Judge of *Assize*, or Justice of the *Peace*, he becomes guilty

guilty of Misprision of Treason; which is punished by loss of the profits of Lands during life; forfeiture of Goods, and Imprisonment during life.

“ But if there be any probable circumstances of assent; or if one goes to a treasonable meeting, knowing before hand that a conspiracy is intended against the King; or being in such company by accident, and having heard such treasonable conspiracy, meets the same company again, and hears more of it, but conceals it. This is an implied assent in Law, and makes the concealer guilty of actual high treason.

“ Contempts and Misprision against the King's Person and Government, may be by speaking or writing against them. Cursing, or wishing him ill. Giving out scandalous stories concerning him, or doing any thing that may tend to lessen him in the esteem of his Subjects. May weaken his Government, or may raise Jealousies between him and his people.”

“ IT has also been held an offence of this species, to drink to the pious memory of a Traitor.

“ For

“ For these species of contempt, a man may not only be fined and imprisoned, but suffer the Pillory, or other infamous corporeal punishment.”

Blackstone's Commentaries.

VOL. iv. Ch. 9.